

Agimat

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An *agimat*, intended to be worn with a necklace.

Agimat or **bertud** or **anting-anting**, is a [Filipino](#) word for [amulet](#) or [charm](#).^[1] Although stereotyped as a cross, a flat, round or triangular golden pendant accompanying a necklace or a necklace-like item, it is also depicted as an enchanted stone that came from the sky or from the heart of a banana tree at midnight (*mutya*). In relation to the latter, it is usually ingested. It is usually accompanied by a small book of magic incantations which must be read during Good Friday or a certain special date to attain the amulet's full power and benefit. An agimat could also be in the form of a clothing with magic words inscribed on it, or even in the form of edible enchanted mud (in Tagalog, mud is *putik*).^[2] Other methods of obtaining an agimat is by getting the liquid that is drained from an exhumed body of an unbaptized child or aborted fetus or offering food and drinks to the spirits in a cemetery during midnight of Holy Wednesday or Holy Thursday.^[3] Most of the amulets bear Latin inscriptions into it, and most of the places these Agimat are sold near churches or on its courtyard or in the market near the church, like in Quiapo district in Manila. Filipino fighters also wore anting-anting to battle against the Spaniards and the Americans. Filipino hero [Macario Sakay](#) wore a vest that has religious images and Latin phrases to protect him from bullets.^[4] Former Philippine-President [Ferdinand Marcos](#), was given an *anting-anting* by [Gregorio Aglipay](#) that could make Marcos invisible.^[5] Marcos said that the agimat is a sliver of wood that was inserted into his back before the [Bataan campaign](#) on 1942.^[6]

Anting-anting is also a Filipino system of magic and sorcery with special use of the above mentioned talismans, amulets and charms. It is part of a wider South-East Asian tradition of tribal jewelry, as "anting" in Malaysian means 'to hang', and "anting-anting" in Javanese means 'ear pendant'. Earliest reports of anting-anting are from the records of Spanish priests in the early colonial period. [Pardo de Tavera](#) defines the anting-anting as "an amulet, of super natural power, that saves lives." With the Christianization of the Philippines, anting-anting appropriated the forms of the new religion, and incorporated as well the esoteric symbolisms of Freemasonry. An Islamic version of anting-anting exists in the Southern Muslim islands.^[2]

In Filipino films, the wearer of the agimat gains superhuman strength, invisibility, heightened senses, self-healing and elemental powers. With it, the person can also be able to shoot or fire lightning via hands, or generate electricity throughout one's body. The person can also perform telekinesis, stop a live bullet, can have premonitions, morphing abilities, camouflage abilities like a chameleon, can have extreme good luck, invincibility or miracle curative powers. In his Filipino films, the actor [Ramon Revilla](#),

Sr., as Nardong Putik, was depicted to have protection from bullets and slash wounds, provided he eats a certain special mud.^[7]

Also, the agimat has been featured in one of Lola Basyang's stories, starring a cowardly man who thinks that his love rival has an enchanted agimat that gives him incredible bravery. The man is courting a woman, so he summons a wise man. The coward is instructed but he is purely afraid, so he never gets the agimat.

<http://en.wikipedia.org/wiki/Agimat>



The anting-anting, the Philippine amulet, is an essential part of the Filipino folk credo and mythological makeup.

Although it has undergone an evolution of context, commerce and use, the anting-anting still figures heavily in the daily lives of rural folk. Steeped in myth and religion, the anting links to his belief in the soul and his ideas on leadership, power, nationalism and revolution, and contributes a fascinating facet to the complex rural psyche.

Its mythological roots precede Spanish colonization and Catholicism. Long before the Spaniards came, the natives worshipped their ancestral *anitos* and a host of gods, and among the Tagalogs, *Bathala*(*Infinito Dios*) reigned supreme. This ancestral spirituality laid the rudiments for the anting's body of beliefs and its variety of powers. Centuries of colonial Catholicism further provided many esoteric and pagan elements, incorporating religious icons and concepts — the Holy Spirit (*Ispiritu Santo*), Holy Trinity (*Santisima Trinidad*), Holy Family (*Sagrada Familia*), Virgin Mother (*Virgen Madre*), the Eye, and many more —into the credo of anting-anting.

In its revolutions and wars, in the recurrent struggles of the poor and marginalized against the invaders and colonizers, in the conflicts and skirmishes against the rich oppressors, the anting-anting has been the essential part of the Filipino battle gear, fueled by the belief that its spiritual and magical powers will provide invincibility, protection or the edge that would shift the imbalances of power into parity.

To the millenarians of Mount Banahaw and the other societies, brotherhoods and religious cults, the *Infinito Dios* (*Bathala*), the ancient Tagalog God, is the most powerful. The *Infinito Dios* was used as amulet, drawn on vests worn to deflect the bullets from the invading American forces.

- **THE HISTORICAL CAST**

History records the use of "Bathala," drawn on vests or worn as amulets, to defy and ward off the bullets of colonizers.

- During the 1896 Philippine Revolution against Spain, **Emilio Aguinaldo** used the anting-anting *Santisima Trinidad*, the Katipunan Supremo **Andres Bonifacio** carried an amulet called *Santiago de Galicia / Birhen del Pilar*, while **General Antonio Luna** used the *Virgen Madre*. Most Katipunan veterans were known to have anting-antings and were sometimes called "men of anting-anting."
- Then there is **Manuelito**, the great Tulisan, who repeatedly escaped the sprays of bullets from the frustrated Guardia Civil, his legend brought to an end by a silver bullet from a Macabebe.
- A cast of characters of questionable repute rides the historical horse, their anting-anting stories told and retold, aggrandized and embroidered into apocrypha: **Nardong Putik**, **Tiagong Akyat**, **Gregorio Aglipay**, to name a few.
- In a more recent event, May 21, 1967, demanding reforms from the Marcos government, members of the insurgent Lapiang Malaya, a religio-political society, led by the 86-yr old Bicolano **Valentin "Tatang" de los Santos**, armed with sacred machetes (bolos), "bullet-defying" uniforms and anting-antings, thinking themselves impervious to harm, marched against the military's superior weaponry. Of course, the rebels were summarily wiped out.
- In the Philippines, anting-anting is all-inclusive. Some places refer to it as *agimat*, *bertud*, or *galing*. Often, it is referred to simply as: "Anting." *May anting iyan. . . . Malakas ang anting.*



Oraciones (oracion, orasyon) are short prayers used to empower the *anting-anting*. The *pamako* (crucify) is meant to paralyze the opponent. The *tagabulag* (blind) can make one invisible to the enemy. *Kabal at kunat* can make one invulnerable to bolo cuts. The *tagaliwas* can cause bullets to deflect.

- In its most popular and generic form, the anting-anting is an amulet, inscribed or engraved, worn as a neckpiece. But it exists in many other forms. It could be

a prayer (orasyon) in short esoteric combinations of colloquial and Latin mumbo-jumbos, written in a piece of paper, folded and walleted, or sewn in a small cloth pouch, worn pinned, exposed or hidden from view. Or, It could be a small stone, a crocodile tooth or a piece of dried fruit, the latter sewn in a pouch.

- Of the commercial anting-antings, the most popular is the one used for exorcism of the *nakulam orna-engkanto* (hexed or bewitched). Then there are those used as *gayuma* (love charms), one of which is the "soft" anting - "*malambot na anting*" — to which is attributed the holder's easy ways with women. There are *antings* for business and good fortune, for travel, passing exams and easy childbirths. There are amulets to protect against physical dangers—snakes, fires, accidents, ambushes and bullets; amulets to protect against evil spirits—nuno sa punso, black dwarfs, tikbalangs (half-man half-horse creatures), and other elementals. And there is the macabre and ghoulish *anting*, the powers obtained and sustained from regular drinking of shots of *lambanog* drawn from a large glass container (baña) with an alcohol-preserved aborted fetus at the bottom.
- **Empowering and Rechargings Rituals**
Part of the anting's mystique involves the user. To be effective the anting's powers are expected to be absorbed by the possessor – to be one with the user. The anting-anting credo requires of him a life lived with measures of asceticism – self discipline, equanimity, spirituality. Alas, these

are difficult requisites for many anting users – with lives given to indulgences and temptations. And when life delivers doses of misfortunes and maladies, *anting* devotees may look upon these events as failures of the anting to deliver its protective powers – signaling a time for cleansing, renewal and recharging.

Holy week,
on Good Friday,
8 O'clock in the evening,
in a cemetery.

- The opportune time for anting-anting empowerment or renewal is Holy Week – especially eight

o'clock in a cemetery on Good Friday, the best time for antings to be granted its special powers or to be renewed.

- The empowerment and renewal ritual is rich in concoctions of prayers and incantations, either whispered (*bulong*) or written (*oracion*). in a language potpourri of pig-Latin and rural patois.
- On Good Fridays, anting-anting holders gather to test and demonstrate their powers and invincibility. Orasyons (oraciones) figure heavily in these rituals: the ***kabal at kunat*** oracion for surviving bloodless bolo hacks, the ***tagaliwas*** to cause bullets to deflect, the ***pamako*** to paralyze and the ***tagabulag*** to blind the enemy. Awed witnesses are never lacking for these demonstrations of anting-power.
- Many healers and albularyos are believed to be in the possession of some form of anting-anting. The possession of such makes it more likely that the healer's use of prayers, either as bulongs or orasyons, common in many indigenous healing modalities, will be more effective in helping to bring about a cure.
- **SUBO**
The extreme in *anting* esoteria is the "subo" — literally, "to take by mouth" and swallow. Some believe this *anting-anting* to be an empowerment - an essence - that resides within the holder. Although most *antings* are buried with its owners, the "subo" is transferred from generation-to-generation to blood kin, usually to the eldest of the sons; occasionally it is passed on to a non-relative "chosen-one." The process of transfer from the holder of the *subo* occurs close to the moment of death. The chosen heir to the anting, aware of this inheritance, stays close to death's bedside. The *subo*, commonly materializing as a pellet-like mucoïd globule, is coughed up into the receiver's hands or picked up and immediately taken and swallowed. A delay or hesitation in its ingestion would cause this 'globule' to just vanish and forever be lost.
- Rural mainstream, cultist appeals and urban fringe.
The anting is as an essential component of Filipino folklore and superstition, heavily steeped in religiosity, prayers and faith. It is still at the very core of some segments of Philippine life and culture, especially so for the uneducated and marginalized poor in the provinces. For some, It continuous to be a defining influence on the decisions and risks of day-to-day life. The mythology is kept alive and grows with every story that tells of an anting holder escaping from the throes of certain death, surviving an accident, a death defying act or a hail of assassin's bullets. Inevitably, it is whispered in awe: ***Ang lakas ng dalang anting.***

It is a common accessory of the rural folk, a chic accouterment to some of the urban-burgis, hidden or in view, with the hope fervent for its protective powers against illness, physical harm, evil spirits and witchcraft.

- A Friday visit to that part of the [Quiapo](#) market that collars the church will find a profusion of stalls selling herb and potions, all colors of witchcraft candles, rosaries, statues and icons, and of course, generic and "commercial-grade" anting-antings in a dizzying array of shapes and sizes, cabalistic inscriptions and icon engravings, for whatever protective need you can imagine.

- But beware, don't try it with bolo hacks.

<http://www.stuartxchange.org/AntingAnting.html>

Anting-Anting



Anting-Anting (Picture from ([1])).

Ang **Anting-Anting** ay isang talisman na pinaniniwalaang naglalaman ng kakaibang kapangyarihan. Karaniwan na sa paniniwala ng mga katutubo na ito ay nagbibigay ng proteksyon sa nagmamay-ari dito o kaya naman, ito ay nagsisilbing gabay ng may-ari laban sa mga panganib, karamdaman at pati kamatayan. May iba't-ibang katawagan dito: para sa mga [Ilokano](#), *ginam-mol* o kaya nama'y *galing-galing*; *mutya* sa [Tagalog](#); *likit* sa mga [Waray](#); *odom* sa mga [Bicolano](#) atadimat naman sa mga [Muslim](#).

Paraan ng Pagkakaroon

May mga iba't-ibang paraan upang magkaroon ng anting-anting ngunit hindi ito kasing dali ng simpleng pagbili lamang nito. Karamihan sa mga anting-anting na nabibili sa mga bangketa ay walang kapangyarihan o walang bisa, ito ay dahil ang mga anting-anting, bukod sa mahirap makuha, ay bibihira. Ang pinakamadaling paraan upang makakuha ng anting-anting ay kapag binigay ito ng dating nagmamay-ari nito sa isang tao. Mayroon din namang nagsasabi na upang makakuha nito kailangang matalo ang isang higanteng espiritu sa paraan ng pakikipaglaban na tanging kamay lamang ang ginagamit. Mayroon din namang naniniwala na ito ay makukuha sa pamamagitan ng paglulon ng kristal na patak mula sa puso ng saging, sa kalagitnaan ng gabi. Maraming iba't ibang paraan ng pagkuha ng anting-anting ngunit, ang pagnanakaw nito mula sa may-ari ay hindi makabubuti. Kapag ang isang anting-anting ay kinuha ng sapilitan sa may-ari nito o kaya nama'y hindi alam ng may ari na nawala ito, ang anting-anting ay nawawalan ng bisa, kung kaya ang pagnanakaw dito ay walang magiging silbi.

Pinagmumulan ng Kapangyarihan

Ang mga anting-anting ay pinaniniwalaang makapangyarihan. Bukod pa sa pinanghahawakang talisman, may kalakip din ang marami sa mga anting-anting na mga asal at orasyon. Ang mga asal na ito ang nagpapadali sa may-ari ng anting-anting na tawagin ang mga puwersang nagbibigay kapangyarihan dito.

May kakayahan itong tawagin ang mga anghel, demonyo at iba pang mga elemento na nasasakop ng orasyon upang tulungan ang may hawak dito sa mga panahon ng kagipitan.

Iba't ibang Uri

May iba't ibang uri ng anting-anting. Pinakapangkaraniwan na uri nito ay ang mga metal na palawit sa kuwintas. Maaari rin namang mga *tattoo* kagaya ng kay [Nardong Putik](#) o di kaya naman ay mga piraso ng papel na may orasyon, samantalang ang ilan ay hindi nangangailangan ng anumang simbolo. Isang uri ng anting-anting ang tinatawag nilang *hiyas* - isang talisman na nakukuha mula sa mga makapangyarihang bagay mula sa kalikasan. Isa ring uri ng anting-anting ang tinatawag na *mutya*, na buhat sa mga halaman kagaya ng mga puno ng saging at niyog. Bukod dito, may iba't ibang anyo din ito. Maaring ngipin ng buwaya o ahas, kakaibang bato, sungay ng *guinea* na ibon, kakaibang ugat, gulugod ng balyena, palikpik ng pating at kung anu-anu pang mga bagay na kakaiba ang itsura at may kakaibang pinag-mulan.

Iba't ibang kapangyarihan

Ang mga anting-anting ay may iba't-ibang gamit ayon sa nais ng may-ari nito. May mga anting-anting na ginagamit bilang pampaswerte para sa mga nagsusugal at mangangalakal, o kaya naman ito ay maaaring magamit bilang gayuma para sa pag-ibig. Maaari rin itong maging proteksyon sa anumang masasamang elemento, sa sinumang kaaway o kaya ay sa karamdaman. Pwede ring maprotektahan nito ang may hawak mula sa bala, o kaya maglaho na lang bigla kung kailan naisin. Minsan, ito rin ay pinagmumulan ng kakaibang kakayahan kagaya ng panghihilot, panghuhula o pangungulam.

Mga Miskonsepsyon

Maraming mga maling paniniwala ukol sa anting-anting, isa na rito ay ang paniniwala na kasama sa mga kapangyarihan ng anting-anting ang pagbibigay ng tamang mga numero para sa *sweepstakes*. Bagaman ito ay nagdadala ng swerte, hindi nagbibigay ng eksaktong kombinasyon ng mga mananalong numero. Isa pa ay ang pag-iisip ng marami na kapareho nito ang relihiyon. Ang anting-anting at ang pananalig sa relihiyon ay dalawang magkaibang bagay, bagaman pareho silang nagbibigay ng proteksyon sa mga taong naniniwala dito, ang dalawa ay nakapaloob sa magkaibang konteksto. Maaaring sabihin na ginamit lamang ng mga dayuhang mananakop ang paniniwala ng mga tao tungkol sa anting-anting upang madaling matanggap ng mga ito ang relihiyong ipinapakilala nila.

<http://fil.wikipedia.org/index.php?title=Anting-Anting>

THE ANTING-ANTING OF MANUELITO

The Anting-Anting is a stone or other small object covered with cabalistic inscriptions. It is worn around the neck, and is supposed to render its owner impervious to knife or bullet. Many are wearing these charms, especially the Tulisanes or outlaws. The Anting-Anting must not be confused, however, with the scapular, a purely religious symbol worn by a great number of the Christian Filipinos.

Many of the older Filipinos remember Manuelito, the great Tulisane, who, more than fifty years ago, kept all the Laguna de Bai district in a state of fear. His robber band was well organized and obeyed his slightest wish. He had many boats on the lake and many hiding places in the mountains, and throughout the country there was no villager who did not fear to oppose him, or who would refuse to help him in any way when required to do so.

In vain the Guardia Civil hunted him. Many times they surrounded the band, but Manuelito always escaped. Many shots were fired at him, but he was never hit; and once, when he was cut off from his men and surrounded, he broke through the line, and though fifty bullets whistled around him he did not receive a scratch.

The officers of the Guardia Civil blamed their men for the bad marksmanship that allowed Manuelito to escape. They told all the people that it should never occur again, and promised that the next fight should end in the death of the outlaw. The people, however, did not believe that Manuelito could be killed, for he wore on his breast a famous Anting-Anting that he had received from Mangagauay, the giver of life and death.

This charm was a stone covered with mysterious signs. It was wrapped in silk and hung by a string from the robber's neck, and even if a gun were fired within a few feet of him the Anting-Anting was sure to turn the bullet in another direction. It was this charm that always saved him from the Guardia Civil.

Manuelito was very proud of his Anting-Anting, and many times, when a fiesta was being held in some town, he and his band would come down from the mountains and take part in the games. Manuelito would stand in the town plaza and allow his men to shoot at him, and each time the Anting-Anting would turn aside the bullets. The people were very much impressed, and though a few of the wiser ones secretly thought that the guns were only loaded with powder, they were afraid to say anything; so the greater number thought it very wonderful and believed that there was no charm so powerful as the Anting-Anting of Manuelito.

For years the Tulisane, protected by his charm, continued to rob and plunder. The Guardia Civil hunted him everywhere, but could never kill him. He grew bolder and bolder, and even came close to Manila to rob the little towns just outside the city.

At last the government grew tired of sending out the Guardia Civil, and ordered a regiment of Macabebes to hunt and kill the Tulisane and his men.

Manuelito was at Pasay when news was brought to him that the Macabebes were coming. Instead of running from these fierce little fighters, he decided to meet them, and many people offered to help him, believing that the Anting-Anting would turn away all bullets and give them victory. So Manuelito and many men left the town, built trenches in the hills near San Pedro Macati, and waited for the Macabebes to appear.

They had not long to wait. The Macabebes, hurrying from Manila, reached San Pedro Macati and soon found that Manuelito was waiting to fight them. They left the town at once and advanced on the Tulisane trenches.

It was a great fight. From the other hills close by many people watched the battle. Five times the Macabebes advanced, and were forced to fall back before the fierce fire of the Tulsanes. But the Macabebe never knows defeat, and once more their line went forward and in one terrible charge swept over the trenches and bayoneted the outlaws. In vain Manuelito called on his men to fight. They broke and ran in every direction. Then, seeing that all was lost, Manuelito started to follow them; but a volley rang out, and, struck by twenty bullets, he fell to the ground dead. The Macabebes chased the flying Tulsanes and killed that of all the band only a few many, safely reached the mountains.

While the Macabebes were chasing the outlaws, many people came down from the hills and stood around the body of Manuelito. They could hardly believe their eyes, but the many wounds and the blood staining the ground proved that the great Tulsane was indeed dead.

What of the Anting-Anting? Had it lost its power?

One man timidly unbuttoned the shirt of the dead robber and pulled out the charm. The mystery was explained. Fixed firmly in the center of the Anting-Anting was a silver bullet. There was but one explanation. The Macabebes had melted a statue of the Virgin and used it to make bullets to fire at Manuelito. Against such bullets the charm was useless, but against ordinary lead it never would have failed. Had not the people seen Manuelito's own men fire at him?

The charm was taken from the neck of the dead Tulsane and many copies were made of it. Even to this day hundreds of people are wearing them. They will tell you about Manuelito's great fight and also about his famous Anting-Anting.

"But," you say, "the Anting-Anting was useless. Manuelito was killed."

They answer, "Yes, Senor, it is true; but the Macabebes used bullets of silver. Had they used lead the story would have been different. Poor Manuelito!"

When the Lilies Return

A legend of the Chinese Invasion. Quiapo, even at the time of the early Spaniards, and for years after, was a deserted field. The story is an old one and generally known to the Tagallos.

At the time when the Pasig flowed peacefully along between flowery banks; when its breast was not torn by puffing steamers; and when only a few clustering huts marked the present site of Manila, there grew on the banks of the river a beautiful field of lilies.

The lilies glistened like silver in the sunlight, and their sweet odor filled the air with delicious perfume. No hand plucked them from the earth, and no foot trampled out their fragrance; for an ancient prophecy had said that while the lilies stood the happiness of the people should endure.

But after a time there came dark days in the history of the Philippines. Yellow hordes swept across the water and carried all before them. The people could hardly expect to resist the invaders, for their warrior king, Loku, had profaned the word of the god, and, in the form of a lizard, was fulfilling his punishment. Their armies were weak and scattered, and the conquerors marched on in triumph.

As report after report of disaster reached Luzon, the people trembled for the safety of their fair land. Warriors gathered hastily for the defense of the nation, and all waited for the enemy to appear.

One day the water was dotted with the junks of the invaders. They came slowly down the bay, and anchored near the mouth of the Pasig.

Then from the boats poured the yellow warriors. Spears rained upon them, stones and arrows laid them low, but their numbers were countless. The people were swept back along the river banks.

Fiercely they fought, but numbers told against them. Foot by foot they were pressed back, till they stood on the border of the field of lilies, where they made their last stand. But it was to no purpose.

The invaders poured from the ships, and in one desperate charge drove back the ranks of the people, who fought and died among their sacred lilies.

All through the night the battle raged, and at daybreak, when the victorious invaders rested on their spears, the beautiful field was no more.

The lilies were crushed and torn. The bodies of dead and dying warriors lay everywhere, and the crushed flowers were stained with the blood of friend and foe. The peace of the land was lost.

Many years have passed since then. New races have come to the Islands, and new manners and customs have been introduced. The Pasig still flows on to the sea, but its banks are harnessed by bridges. Lofty dwellings and stores take the place of the little huts, and a great city marks the site of the little village.

Where once was the beautiful field is now a busy part of the great city. It is called Quiapo, after the lilies. Many of the older people remember the prophecy and wonder if the lilies will ever return.

The land is now a peaceful and contented one. Comfort and happiness may be found among its inhabitants. Perhaps the fair, strange women from the great land over the sea are the lilies. Who can tell?

<http://www.sacred-texts.com/asia/pfs/pfs15.htm>

Agimat

Ipinaskil noong **Marso 15, 2009** ni Roberto Añonuevo

Mahirap paniwalaan ang agimat. Sinasabing nagbibigay ng kapangyarihan sa tao ang agimat, at sa pamamagitan nito ay lumalakas ang tao upang salagin ang bala, makabighani ng binibini, makagapi sa kaaway, at makapagtanghal ng kagila-gilalas na mahika. Agimat ang tagapamagitan ng dimensiyyong pisikal at dimensiyyong sobrenatural, at upang maganap ito ay kinakailangang taglayin ng agimat ang dalawang katangian: ang habang-alon [wave length] ng materyal na realidad at ang habang-alon ng espiritwal na realidad. Ibig sabihin, dapat makapasok sa dalawang dimensiyon ang agimat—ayon sa paniniwala ng tao—at kung paano nangyayari ito ay isang kababalaghan.

Ngunit bago maganap ito, ang isang bagay, gaya ng kuwintas, susi o panyo, ay kinakailangang magkaroon muna ng di-karaniwang kapangyarihang ikinabit ng isa ring puwersang sobrenatural. Ang

isang bagay ay walang kapangyarihang magluwal ng sariling kapangyarihang sobrenatural, dahil kung magkakagayon ay maipapalagay na nakahihigit iyon sa tao at hindi dapat tawaging “bagay.” Ang puwersang ito ay maaaring nagmumula sa isip, dahil ang isip ay maipapalagay na makapangyarihan bago pa man nalikha ang tao. Ang isip ang nakapagbibigay ng sagisag sa isang bagay upang ang karaniwang kuwintas, susi o panyo ay malampasan ang nakagawiang pakahulugan, pahiwatig, at pagkakagamit (o silbi nito) at magkarga ng kaisipang matalik sa lumikha at sa tao na gumagamit ng agimat. Halimbawa, ang isip na naglatag ng paniniwalang ang antigong singsing ay makagagayuma sa sinumang dalaga ay maaaring kinakargahan ang singsing ng lakas sa bisa ng paniniwala ng tagapagsuot ng singsing. Kailangang paniwalaan ng serye ng mga tao ang bisa ng agimat, at makulayan ng kung ano-anong sabi-sabi at guniguni mula sa madla upang ang relikyang nakalipas ay matagumpay na makairal sa makabagong panahon.

Ang isip ay maaaring likha ng tao o kaya’y ng Maykapal. Ipinapalagay dito na ang Maykapal bilang Dakilang Isip ay maaaring makapili ng isang bagay na makakargahan niya ng kapangyarihan upang ang kapangyarihang ito ay magamit ng tao saanman niya naisin. Ngunit maaaring hindi kinakailangang gawin ito ng Maykapal—kung ipagpapalagay na ibinigay na niya ang lahat sa tao at ganap ang talino, kakayahan, at kapangyarihan nito para magtagumpay sa hamon ng kalikasan—maliban na lamang kung hindi sapat ang kakayahan ng tao upang lampasan ang aba niyang kalagayan. Ang tao bilang Mortal ay maipapalagay na may hangganan dahil sa katangiang pisikal, kaya mananalig ito sa mga di-nakikitang bagay na wala pang sagot ang agham at teknolohiya. Sa kabilang dako, ang pagiging mortal ng tao ay nawawakasan sa lakas ng kaniyang isip na may kapangyarihang magplano, lumikha, manggagad, umimbento, at magdisenyo; at makairal sa guniguni upang ang larang ng guniguni ay magkaroon ng buto’t laman sa realidad. Ang Isip ng Tao ang maaaring nagkakarga ng konsepto, pamahiin, paniniwala, pakahulugan, at pahiwatig sa isang bagay upang ang bagay na ito ay maging tulay ng tao mulang dimensiyong materyal tungong espiritwal. Kaya dumarami ang “lucky charms” na bulaklak ng dila para sa “agimat” o “pantaboy ng malas” na ipinalalaganap ng mga eksperto sa feng shui at astrolohiya. Pinaniniwalaan ang agimat sa bisa nito. Halimbawa, ang susing may dalawang dahon, pakpak, at mutya na popular noon sa Binangonan, Rizal ay hindi karaniwang susi na magbubukas ng pinto. Magbubukas ng dimensiyong espiritwal ang nasabing susi, upang ang tao na may hawak nito ay makatulay sa larang ng guniguni mula sa daigdig na pisikal at materyal. Kung hihiramin ang konsepto ng Kadungayan ng mga Ifugaw, ang Kadungayan ay daigdig na tinutuluyan ng mga kaluluwa, at makapapasok lamang dito ang tao kung siya ay mamamatay o kaya’y magtataglay ng pambihirang susi na makapagbubukas ng dimensiyong espiritwal. Ang Kadungayan ay salamin ng pisikal na daigdig, at kung ano ang nagaganap sa daigdig ay nagaganap din sa Kadungayan. Maaaring bago maganap sa pisikal na daigdig ang isang pangyayari, gaya ng digmaan o taggutom, ay naganap na iyon sa daigdig ng mga kaluluwa. Ang pisikal na daigdig ay maaaring ekstensiyon lamang ng Kadungayan, o maaaring kabaligtaran, kung ipagpapalagay na parang sirang plaka lamang na inuulit sa Kadungayan ang naganap sa pisikal na daigdig at wala nang panghihimasok na magagawa pa ang tao, maliban na lamang kung mamamagitan ang puwersang sobrenatural.

Kaakit-akit ang agimat dahil ang isang karaniwang bagay ay lumalampas sa ordinaryong pagtingin ng madla. Ang anting-anting, gaya ng ipinamalas ni Nardong Putik o Pepeng Agimat, ay nagiging mabisa sa ating guniguni upang malunasan ang sakit, paghihirap, at kung minsan, kaalipnan ng tao. Sa oras na maging agimat ang isang bagay, ang bagay na ito ay mawawakasan ang tungkulin bilang karaniwang panyo, susi, at kuwintas na pawang materyal na magagamit ng tao. Kailangang taglayin ng agimat ang mabigat na tungkuling iniaatas dito ng Maylikha nito, at iyon ay maging kasangkapan ng tao na lampasan ang anumang pagiging karaniwan. Magsisimula ito sa mga sagisag, pakahulugan, at pahiwatig na pawang

hindi mauunawaan mismo ng bagay, bagkus ng mga tao lamang na naniniwala sa kakayahan ng isip na dumako sa dimensiyong kamangha-mangha sa abot ng ating karanasan at kaalaman. Kapag nabigo ang agimat na gampanan ang tungkulin nito batay sa natatanging pakahulugan, pahiwatig, at sagisag na pawang ibinigay ng sinumang maylikha nito't siyang pinaniniwalaan ng mga deboto, mawawakasan ang turing dito na pagiging agimat, at kailangang magbalik sa sinaunang silbi nito. Tatawagin yaong walang talab, walang bisa, kahit labis-labis ang inaasahan ng tao na tila nasisiraan ng ulo.

<http://alimbukad.com/2009/03/15/agimat/>



Mission Statement:

The sole mission of this website is to uncover the real truth on the mystical, mysterious and extraordinary life of an amulet holder. In the past, worthy individual must pass the death related test before they are granted an amulet. But in this modern generation, amulet bearer's life has a purpose and every teacher encountered will take the bearer closer to his/her destiny. Every life's turn is a puzzle of maze which leads to one's destiny. Actual evil presence are also experienced as well as different unexplainable situations. With this exposure, the bearer will soon realize that he/she has to prepare and learn the **Art of Mortal Combat**. As the bearer gets older depending on the path he/she has chosen (Good or Evil), will begin to realize physical manifestation of its powers starting with dreams.

This web site will have an exchange forum, every story on the amulet's bearer must be verified and non-fictional. Help me uncover the truth not created by movies which is based solely on myths and fantasies. Please **bookmark** this site as it will continue to evolved as I write my true account in this extraordinary experiences.

<http://www.synalytics.com/agimat/>

Anting-Anting, The History

The Ancient Egyptian Oracle



The people of the Philippines is a race of races. In the blood of the Filipino, according to an Anthropologist, the proportion of racial mixture in Filipinos is as follows: Negrito, 10 %; Indones, 30 %; Malay, 40%; Chinese, 10%; Indian, 8%; European and American, 3%; and Arab, 2%. It is therefore not puzzling that magic can flow through the veins of many Filipinos.

Indeed, Magic in the Philippines began since the arrival of the first Negrito – the first settlers who walked to the Philippines through land bridge from the Asian mainland – after the last of the “Dawn Men” disappeared. Though crude, as the Negrito had a culture of the Paleolithic period, magic was known to be practiced and these practitioners were mostly revered, but some were feared. Through the history of the Philippines, the cultures of succeeding arrivals enriched each other to form the culture of the Filipino. And so was the practices of Magic improved.

Upon the arrival of the Europeans, and then the Americans, the magic of the west was Philippinized as well. The culture of the Filipino has a large pool of legends, myths, and superstitions. There was, in fact, belief in the existence of witches, wizards, and the supernatural. “Was” because it is now regarded, as with most of the world, as myth and legend. But that is contrary to truth, for we all know that they do. Today, the works of a few open magic practitioners are attributed to the Saints, as the Philippines has a majority Christian populous.

The Anting-Anting was a great source of protection, a powerful talisman to ward off evil spirits. Sadly, these arts and beliefs were slowly fading, as the youth were not ones to put faith in such folly. With the coming of the great cataclysm, these talismans became a harsh reality in survival. Over half the islands that constituted the Philippines, were washed away, given back to the sea. Rumored reports were true, approximately 98% of the population perished. The few who survived, consisted almost entirely of those that embraced the ways of old. A good percentage were the shaman and witches, while the majority were the keepers of Anting-Anting talismans. This new remnant of an island nation, was a dark, bleak hell hole, an open invitation to the new immigrants.

But what exactly is the Anting-Anting? They are ancestral talismans, coming in many shapes, sizes and designs. They are in the shape of rings, bracelets, necklaces, and are passed down from generation to generation. Their power so great, they must be freely given, usually involving rituals, or their abilities will once again slumber. Others are received after being summoned to forego a quest to sacred burial temples, by the spirits of lost ancestors! There the corpse comes to life, bestowing the gift. Such a charm, be it ever stolen, or even somehow lost, will dim to nothing, until reunited with one of the proper lineage. Each is tied to the owner, and the owner to it, a symbiotic relationship passed down amongst the bloodlines. It has been theorized that these are some form of rune, bestowing these wonderous gifts.

With such power comes great responsibility. As the talismans fill the owner with power, they also saturate their morals. Unbeknownst to the user, they will gradually become more inclined to protect the weak and defeat evil wherever it may lie. Granted, they will not foolishly jump into any battle or situation without thought, but they will be inclined to serve the islands as a protector. In a way, they

serve as the chivalrous champions of these isles.

PRACTITIONERS OF MAGIC

Mangkukulam and Mambabarang

The Mangkukulam and Mambabarang are those who practice something similar to what has been popularly called voodoo – Sorcery, Dark Magic. In fact, they are almost synonymous. They usually perform their rituals alone, but most of them belong in a cult. In most cases, they employ the use of dolls (not unlike the so called “voodoo” dolls). They use these dolls by chanting a prayer to them as to cause the subject of the curse to experience what the Mangkukulam or Mambabarang do to the dolls. Their methods usually involve a personal item of the subject. You can ask the Mangkukulam or Mambabarang to take revenge on someone, but beware for this usually yields bad things to happen to you, too.

The difference in Mangkukulam and Mambabarang is simple. The Mangkukulam needs the use of a personal property of the prospected victim. The Mambabarang on the other hand is more powerful. They need only the memory of the victim-to-be’s face to perform the evil on them.

Albularyo (Herbolario), Hilotero, and the Babaylan

The albularyo (albularya, female), hilotero (hilotera, female), and Babaylan (female) practice branches of wizardry and witchcraft in the presence of Muggles. They are the healers. The albularyo practice mostly the field of Herbology, where the name was derived from. But his practice has expanded into that of detection and repulsion of the Dark Arts. The albularyo employs chants, and plants known to achieve the desired effects. The hilotero have powers of healing through touch and employ “hilot” or massage. They use a special externally applied potion that smells a lot like coconut oil. They go to lengths to hide this as only common oil as to put it in containers such as Johnson and Johnson’s Baby Oil.

The babaylan are tribal priestess-poets. They heal, and they guide using chants and morality stories. The babaylan are called “catalonans” by the Tagalog. Babaylan is a Visayan term. Babaylan are held high by the Muggles of her tribe. These practitioners of magic have been given authorization by the Philippine Magic Authority. They work with the Authority and are careful. They usually accredit their work to the spirits and God. But it is in no doubt that it is “salamangka” or magic. But it is believed that it is indeed from God, as indirectly as it is, because, as devout Christians most of the Albularyo and Hilotero are, it is regarded a gift from God.

Modern Witches and Wizards

The practice of modern Witchcraft and Wizardry is today most common in the islands. As with most of the wizarding communities in other parts of the world, the Wizards and Witches of the Islands Philippines go to lengths to hide their existence. They live in communities far from the cities. These settlements are usually in one of the more than 4,700 uninhabited islands of the 7,107 islands. The

islands and the surrounding areas are usually bewitched so as to not attract attention and cause ordinary people to get lost (such as Kawayanan, said to be located within a large Bamboo jungle).

Reference - Magic in the Philippines by: Andrei Miller

<http://www.synalytics.com/agimat/doc1.html>

Ang **Agimat**, na kilala rin bilang **anting-anting** o **bertud**, ang pamosong katawagan para sa mutya o ang amuleto sa [Pilipinas](#). Malaki ang ginagampanang papel nito sa mitolohiya ng katutubong Pilipino.

Bagamat marami na ang naging pagbabago sa konteksto ng agimat, ginagamit pa rin ito sa pang araw-araw na pamumuhay ng mga residente. Sa mga katha at relihiyon, ang agimat ay iniuugnay sa isang tao at sa kanyang mga ideya ukol sa pamumuno, kapangyarihan, nasyonalismo at rebolusyon.

Pinagmulan

Ang pinagmulan nang paggamit ng agimat ayon sa mitolohiya ay nagmula pa bago dumating ang mga Espanyol at ang [Katolisismo](#). Ang pagsamba ng mga sinaunang Pilipino ay nakasentro sa mga espiritu, anito at mga diyos, kung saan si Bathala ang pinakamataas. Ang ganitong buhay ispirituwal ang nagbigay ng iba't ibang paniniwala ukol sa agimat at sa mga kapangyarihang nilalaman nito.

Sa pagdating ng [Katolisismo](#) ay nadagdagan pa ang mga mahiwaga at paganong elemento na hinaluan ng mga relihiyosong katauhan at konsepto gaya ng Ispiritu Santo, Santisima Trinidad, Sagrada Familia, Virgen Madre, ang Mata, at iba pa na naidagdag sa kredo ng agimat.

Sa rebolusyon at digmaan, naging mahalaga ang agimat bilang bahagi ng armas pang-digmaan. Pinaniniwalaan na ang laman nitong ispirituwal at mahiwagang kapangyarihan ay magbibigay ng walang-hanggang lakas, proteksyon, at kagalingan.

Ang agimat sa kasaysayan

Noong Rebolusyon ng 1896 laban sa Espanya, ginamit ni [Emilio Aguinaldo](#) ang anting-anting na Santisima Trinidad. Dala naman ni [Andres Bonifacio](#) ang amuleto ng tinatawag na Santiago de Galicia (Birhen del Pilar), habang si [Antonio Luna](#) ay gumamit ng Virgen Madre. Karamihan sa miyembro ng Katipunan ay mayroong mga anting-anting.

Si Manuelito, ang kilalang Tulisan, ay pinaniniwalaang may anting-anting dahil sa ilang ulit niyang natakasan ang mga bala ng baril mula sa mga Guardia Sibil. Ang grupong Lapiang Malaya na nagmartsa noong 1967 upang ipakita ang pagtutol sa rehimeng Marcos ay walang-takot na hinarap ang military dala ang kanilang mga bolo at anting-anting.

Iba't ibang anyo

Ang pinaka-karaniwang anyo ng agimat ay ang amuleto na nakaukit sa bato, metal o kahoy, na karaniwang isinusuot sa leeg. Ang agimat ay maaari ring isang dasal o orasyon, na mula sa wikang Latin.

Nakasulat ito sa isang piraso ng papel, itinutupi at inilalagay sa pitaka, o kaya'y tinatahi sa tela at isinasabit sa bahagi ng katawan na hindi makikita ng ibang tao. Ang agimat at puwede ring isang maliit na bato, ngipin ng buwaya o piraso ng tuyong prutas na inilalagay sa loob ng maliit na tela.

Iba't ibang uri

- libreto
- insignias
- talisman
- amuleto
- scapular
- mutya

Mga gamit

Bukod sa lakas at proteksyon, ginagamit din ang agimat o anting-anting bilang:

- panlaban sa kulam o engkanto
- gayuma
- pampa-suwerte sa negosyo
- proteksyon sa mga pisikal na panganib
- proteksyon sa masasamang ispiritu

Sanggunian

- [Uri ng Anting-anting](#)
- [Anting-Anting: The Myth, History, and Promise of the Anting](http://fil.wikipedia.org/index.php?title=Agimat)
<http://fil.wikipedia.org/index.php?title=Agimat>

Anting-anting



The ***Anting-anting*** is an amulet, talisman, or charm, believed to possess mystical supernatural properties. It is most commonly used by folk-believers as a means of protection or as a repellent to sickness, danger, and even death. The other names for this Philippine vernacular are: *ginam-mol* or *galing-galing* in [Ilocano](#); *mutya* in [Tagalog](#); *likit* in [Waray](#); *odom* in [Bicol](#); and *adimat* in [Muslim](#).

[\[edit\]](#) Origin of the Word

There are theories tracing the origin of the word *anting-anting*. One of this is the theory of [Lorna Revilla-Montilla](#). According to her *anting-anting* was derived from the English word "anti", or against. Although it is logical, it is disputed because of the fact that the *anting-anting* dates much earlier than the Americans from whom supposedly the word comes from. There are other view points that it is an obsolete native term. However, none of the languages in the [Philippines](#) gives the real key to its origin. On the other hand, [Jose Garcia Panganiban](#) believes the the word was derived from the Malaysian word *anting*, which means "dangling", and Javanese word *anting-anting* means "ear pendants."

[\[edit\]](#) Acquisition

The fact that [Filipinos](#) are unable to define the real nature of the "anting-anting" makes it more enigmatic. "Anting-anting" is not a common item that can be bought anywhere else and is not easy to acquire. There are lots of debate being held regarding the acquisition of the item. Some people insist that it can be acquired after defeating a certain spiritual giant in a bare hand combat. Still, the others believe that it can be achieved by swallowing a crystal drop of water from the heart of a banana tree at the dead of night. Or it can simply be received from the previous owner. There are several methods to acquire the item, but stealing an "anting-anting" is not an option because the act takes away its power. Thus, the item becomes useless.

"Anting-anting" also loses its power when it leaves its master's possession without his knowledge or blessing. The "anting-antings" sold at holy places are considered as *patay*(dead/blanks with no power). These kinds have to undergo sacred and secret rituals in order to become powerful and effective.

[\[edit\]](#) Form

There are different kinds of "anting-anting" which come in different forms. It can be a crocodile's tooth, snake's fang, whale's spine, shark's fin, odd stones, rooster's spur, guinea bird's horn, plant's roots, herbs, or anything rare and/or strange like a twin-tailed lizard and two-headed snake.

[\[edit\]](#) Uses

Each "anting-anting" serves different purposes. Some of them provides a promise of romance or love charms while others promises the holder to be impervious to bullets, to disappear and reappear at will, and to ward off evil spirits and be protected from danger. There are also "anting-antings" that offer special gifts, such as the mysterious and esoteric art of [hilot](#) (massage and healing), [hula](#) (fortune telling), and [kulam](#) (spells and witchcraft).

One of the most intriguing aspects of the "anting-anting" is its association with religious belief. Religious medals are being passed on as "anting-anting" which utter confusion. Somehow, the folk ad religious beliefs share similar use to the owner-- "power to protect its possessor from danger." However, the attempt to associate it with religion is an established religious betrayal embedded in the consciousness of the Filipinos.

<http://en.wikipilipinas.org/index.php?title=Anting-anting>

The wearing of amulets to ward off evil spirits and demons goes way back. How far back, no one really knows. Why would the Philippines be any different? In the Philippines, these pendants are called *anting-anting*, *agimat* or *bertude*, depending on the language.

I recently spotted one of the neighborhood children (a young girl) wearing an amulet and when I asked about it, she shied away and didn't want to talk about it. So... I decided to do a little research. A commenter mentioned *anting-anting* in response to an older article, but I didn't pay much attention to it.

What are these talismen?

The Wikipedia article on the [Agimat](#) gives a brief synopsis. The *anting-anting* can be amulets or stones, worn or ingested. One source is the heart of a banana tree.

The aforementioned commenter said that the holy mountain, Mount Banahaw, contains doorways to parallel worlds. People supposedly don't return with gold or treasure, but *anting-anting* of immense power. The mountain has been closed to visitors since 2004 (due to excessive littering) and is scheduled to be reopened in 2010.

People with Power

When I asked my wife about *anting-anting*, she told me it gave people power. Popular [Filipino folklore](#) history states that certain heroes had power due to having these talismen in their possession. Even deposed (and deceased) President Marcos was supposed to have one that made him invisible. It didn't help much when he was forced into exile, though, did it?

The only people with extraordinary powers that I've ever seen have been on television. The *anting-anting* seems to be a popular part of some of the local TV series as well as some of the movies.

I'm not saying that people don't get power from amulets and talismen such as these. If you believe in something strongly enough, it has the ability to manifest itself and a talisman is just one way to focus

that manifestation. I personally believe the power of the mind is far stronger than anything you can possibly possess, but most people don't have the knowledge or ability to use their mind power. Perhaps the *anting-anting* is nothing more than a conduit for this power.

<http://www.untwistedvortex.com/2009/05/04/filipino-folklore-anting-anting/>

Anting-Antings From Around the Philippines

by Fr. Francisco Demetrio, S.J.

Date: 10/25/2007



Amulets, talismans, and charms have been worn for centuries by Filipinos to protect themselves from evil spells and malevolent spirits, to gain an advantage over others, to defend themselves against accidents and sickness, or to attract love and good fortune. In the Philippines, these amulets, talismans, and charms are collectively known as anting-anting. These objects are thought to possess magical powers, and they are often made from materials with religious or superstitious significance. Anting-antings vary all across the nation, and there are amulets and charms that address almost every kind of need.

Many believe that the best time to acquire materials for an anting-anting is on Good Friday, because there is a belief that the spirits roaming the earth lamenting the death of Christ will add extra potency to the materials. Although some people procure their supernatural talismans from a tambalan (quack doctor), some believe that the talismans work best when they are found accidentally.



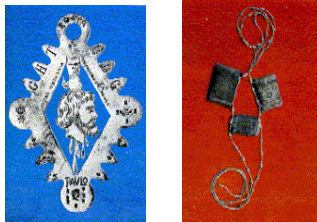
Top: A Maranao amulet consisting of a secret book of Koran passages, a crocodile's tooth, and prayer beads; Bottom: Assorted amulets to protect the wearer against a hex ("kulam"); anti-rape; and a corn amulet to keep in the cash box for good luck in business

Some examples of anting-anting from around the Philippines are as follows:

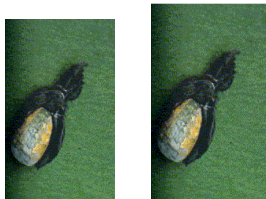
- The Bilaan believe in the supernatural powers of the anting-anting. An anting-anting could be a crocodile tooth, tree roots, or a piece of colored glass found in a big balete tree.
- Some Filipinos believe that a wearer of anting-anting will not die unless he or she vomits it.
- In Laguna, an anting-anting called a "tagibulag" is believed to give its wearer the power of invisibility.
- Mothers pinned blessed medals or agnus dei on the clothes of their babies to protect them from evil spirits.
- A broom made from coconut midribs and placed on the door of a house is believed to frighten spirits from entering the house.
- Wearing a diamond (also called a "mutia") will protect the wearer from "barang" (sorcery) and evil spirits.
- A baby's mantle or cowl at birth should be wrapped in cloth after it has been dried and kept inside a chest in the house. It is said to bring good luck to the owner.

- A lizard with a forked tail caught on Good Friday serves as an amulet and brings good luck to whoever found it.
- Animal horns planted in the yard of a store will bring bad luck to the store.
- At midnight on Good Friday, a certain species of banana yields a hard stone, which, if caught and swallowed, will make its possessor irresistible to women.
- Some parents believe that letting their child wear a necklace of crocodile teeth will keep the child healthy and immune from diseases.
- Wearing a crocodile tooth also protects the wearer from being struck by lightning.
- The Tiruray have “kebel”, a charm related to water. It is believed to make a person’s skin thick and hard, and that possessing a kebel will keep one from being slashed by bladed weapons.

Directions are also specified to ensure that the anting-anting will work its magic. These include removing the amulet when one is defecating, drinking intoxicating liquor, bathing, or while having sexual intercourse as these acts cause the amulet to lose its potency. Care must also be taken whenever the anting anting is left lying around where it could get wet, or be handled by children.



Left: A large ivory medallion with the decapitated head of Saint Paul; Right: A belt containing passages from the Koran supposed to render the wearer bullet-proof



Left: A Muslim charm consisting of a piece of magic wood covered with black cloth (amulets are not to be seen by human eyes); Right: A brass figurine of Santiago Apostol to give a man courage (originally for men in battle)

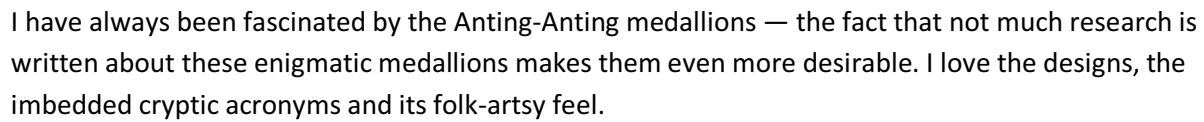
Source: Demetrio S.J., Fr. Francisco. *Encyclopedia of Philippine Folk Beliefs and Customs*. Xavier University, 1991.

<http://www.librarylink.org.ph/featarticle.asp?articleid=114>

Anting-Anting Talisman Magnets

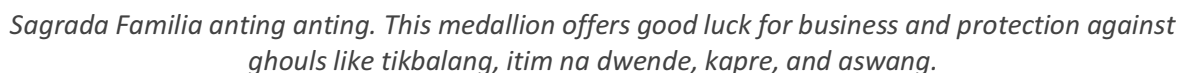
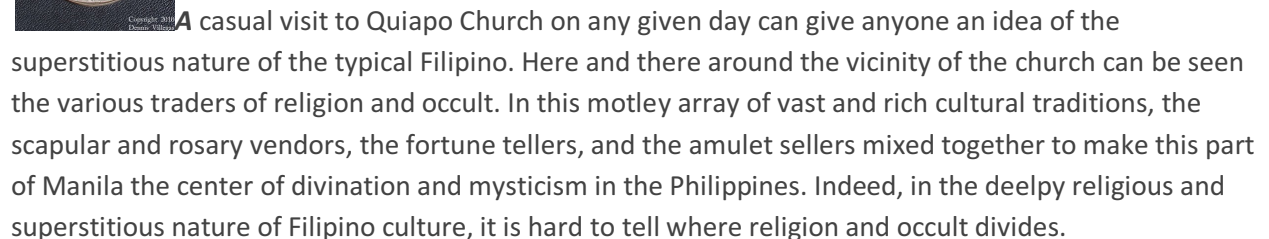
Made from a cast of an original anting-anting medallion from the Philippines.

Please specify if you would like the triangular "Eye Of God" or the roundish "Siyete Arkangheles" (Seven Archangels).



The Anting-Anting medallions that we know today are indigenous to the Philippines. Some say that the Spanish Catholic priests brought the original designs to the Philippines as a way to convert the natives. But, others claim that the practice of Anting-Anting has been in place before the Spanish colonizers arrived. In any case, it has evolved into a practice and a belief system in which spiritualism, old folk superstition and Catholicism are intertwined.

The Social Psychology of the Anting-anting



The occult merchants occupy a huge space around the Quiapo Church . Most sellers have a makeshift stall composed of a small table and small baskets where they put all their occult merchandise that cater

to the Filipino curiosity: from amulets, to herbal medicines, books on folk healing, love potions, elixirs, and various other objects such as odd-shaped stones, gems, crystals, and other freaks of nature called the mutya.

From my own interviews with several of these occult vendors, I found that the anting anting (amulets), are the bestsellers among the various magical objects that they sell. Many people buy them: men and women, young and the old. The anting antings are priced according to their size and the materials used. Generally, the bigger the size the more expensive it would be. Of course, the material used also determines the price: anting anting that is cast in expensive red bronze commands a slightly higher price than the cheaper yellow bronze. The anting antings range in price from anywhere between 20 pesos to 700 pesos.



A group of anting-anting believers in Quiapo

There are hundreds of design to choose from, ranging from the medallion of the Infinito Dios, the Santissima Trinidad, the Infinita Dios, to that of the various other lesser gods, angels, and saints of Folk Catholic mythology. The anthropomorphic figures of the Gods are often accompanied by mysterious initials and cabalistic inscriptions in Latin and Tagalog. Many of these initials are actually the numerous names of God and the power words (oraciones) that he had spoken. They are written in initials because they are meant to be secret and not spoken or uttered, not unlike the belief of the Jews who wanted God's name hidden, and thus removed the vowels of God's name in the scriptures, leaving it to be read as YHWH or YHVH, which cannot be pronounced because of the absence of vowels.

In the anting anting, the removal of vowels is no longer deemed necessary. It was already enough to put just the initials of God. Thus many initials that can be found on the anting anting are read as A.A.A, M.M.M., L.M., H.A.H., J.A.H., O.I.A., and so on, which are all the various names of the Infinito Dios, the Infinita Dios, or the Santissima Trinidad.

At present the anting antings are still popular and many people still buy them. It is hard to tell if people buy them because they genuinely believe in them, or because they are just curious about them. But for the faithful, the anting anting have a variety of purpose: there are anting antings that would make one impervious to bullets and knives (kabal at kunat); there are those that can make one invisible to enemies (tagabulag); there are those that can give one powers to control the elements (impasibilidad); there are anting anting that can make one be attractive to the opposite sex (gayuma); there are the anting-antings that can make one lucky in business and gambling; there are those that give protection against illnesses; and there are also the anting antings that can protect one against the ghouls and evil elementals of Philippine folklore: the tikbalang, kapre, mangkukulam, nuno sa punso and the itim na dwende.

The Filipino philosophy of “wala namang mawawala kung maniniwala” plays an important role in the culture of the anting-anting. There is nothing wrong in believing something that one cannot prove to be effective or infective, unless one is hacked by a bolo and either survived or killed. But there is no shortage of genuinely honest people who swear in their honor that the anting-anting saved their lives or made their lives worthwhile. In Cavite and Batangas for instance, I met many aged anting-anting people who told me fascinating stories about how they survived assassinations, accidents, and life-threatening illnesses because their anting-antings protected them. One only has to have faith in the anting-anting to achieve its powers.

I myself subscribe to the concept of “*wala namang mawawala kung maniniwala*”. There is nothing wrong in believing unless the belief limits your abilities as an individual. The anting anting does the otherwise by providing inspiration that God is with the common people, and that in this modern time of high technology, the anting anting still provides hope and faith to the oppressed people. God would reward their faith and devotion with His protection and blessing.

Indeed my friends and colleagues started treating me differently when they discovered that I was keeping a collection of anting-antings. They thought that anting-antings are only worn by superstitious and weird people. But what if the anting-anting really has the power to save me from harm, illness, and other evil things? What if by a freak accident I get hit by a truck and survive? One thing is for sure, however. I always cross the street with extreme caution, even though I may carry an anting-anting in my pocket. I will never test the power of the anting-anting as it is tantamount to challenging the power of God.



Anting anting scarf of Infinito Dios in battle formation. This scarf is an effective protection against gun and other weapons.

During the Philippine-American War (1899-1901), the so-called Filipino “insurrectos” fought the superior-armed Americans with only their bolos and anting antings. One of those killed was featured in the book “Harper’s History of the War in the Philippines” in 1899, an “insurrecto” who was wearing an anting-anting vest of the Infinito Dios that proved no match for the gunfire of the Americans.

It astonished the Americans that the “insurrectos” had the courage to face the superiorly armed U.S. Army:

“Why did not these men surrender? It was an exhibition of solid heroism, the like of which I shall not see again. At least over the graves of these men, whose actions we cannot quite understand, should be written the word “heroes”. Many of these men wore anting antings or charms to preserve life....”

The anting-anting therefore served as the vital object with which the Filipinos pinned their hopes in order to gain an edge in the war against the superior-armed American troops. Nevertheless, the psychological impact of possessing the anting anting could have made the war more bloodily contested. Without the anting-antings, one could hardly say if the war lasted as long as it did. The anting-anting is an important part of the Filipino battle gear, along with his bolo and crude firearm.

More recently, during the Lapiang Malaya massacre of 1967, those killed were found to be wearing the supposedly magical vests that could turn bullets into snakes and just fall harmlessly around them. But as it happened, the bullets easily tore through the vests and flesh of the Lapiang Malaya kapatid. Tatang Valentin Delos Santos, the spiritual leader of the Lapiang Malaya also died violently—allegedly beaten by an inmate in the National Mental Hospital where the Supremo was confined as a lunatic.

I think that the reason why the anting-anting failed is that Filipinos who used them become very fatalistic. Their utter disregard for safety and caution led into their own doom. Here comes into mind another one of those old Filipino sayings that may have significance to the anting-anting: *“nasa tao ang gawa, nasa Diyos ang awa”*.

People who believe in the power of the anting-antings must also exercise caution and discipline and not become foolish and defy logic. Imagine what faith, reason, and hard work can do to defeat evil.



Santissima Trinidad anting-anting. Excellent protector against all evil.

Be that as it may, the anting anting still plays a significant role in the social psychology of the Filipino people. Most people who believe them come from the lower strata of society, the common folk who are deprived of wealth and social power but who nevertheless gain spiritual and psychological powers through the anting anting.

The anting anting evolved from being a magical object that protects the Filipinos from evil and harm to religious objects that serve as temporary or even permanent receptacles of God. The anting anting is thus worshipped as God itself, or his various forms and representations. In this conceptual framework, God becomes a genie which, through proper devotion, faith, and mysterious incantations, can be summoned to protect the believer from evil and harm.

Through the *oraciones*, the believer achieves a unity, a oneness with the *Infinito Dios* and is thus able to gain God's qualities that can make him a superman—a man bearing the powers of God, because through his faith and hard work, the old Bible saying is thus applied to him: You shall be as gods.

Note: This article was originally published at the Philippine Online Chronicles. To find other interesting articles on Philippine Life and Culture, please visit the site [here](#).

Posted by Dennis Villegas at 2:00 PM

<http://dennisvillegas.blogspot.com/2010/09/social-psychology-of-anting-anting.html>

FMA CORNER: Anting-anting and the Filipino Martial Arts

By Perry Gil S. Mallari - August 7, 2009



Various oraciones inscribed on a vest. This anting-anting was said to belong to General Macario Sakay.

The acquisition of an “anting-anting,” an object of supernatural powers is a common part of the old practice of arnis-escrima. While the mystical amulet is the most common form of anting-anting in the Philippines, the anting-anting comes in varied forms. It could be a prayer (oracion), a small stone or a crocodile tooth. The ways of acquiring an anting-anting are also diverse. Some were passed on from father to son while others were believed to be acquired after defeating spirit warriors. The belief system behind the anting-anting is a combination of animism and Catholicism. Those who own an anting-anting believe that its power is best replenished and tested during Good Fridays. The Catholic Church as well as the various evangelical churches in the Philippines does not condone the use of anting-anting. Its etymology unknown, the anting-anting was also known by other names such as “agimat,” “bertud,” or “galing.” The anting-anting is distinct from the “gayuma [love potion],” which is another popular facet of Philippine esoterica.

It was in 1999, at the turn of the century that a number of my Filipino martial arts (FMA) colleagues began experimenting with oraciones. They’ve joined an ancient blade cult whose initiation rites include being hacked by a very sharp bolo several times. This particular type of anting-anting belongs to the “kabal” or “kumat oracion” category that were believed to make the bearer impervious to bladed weapon attacks. All of my friends emerged unharmed from the hacking ritual. But one of them, who later on tried to replicate the feat in an independent demonstration, sustained a very nasty injury.

Another type of anting-anting that is also commonly associated with escrimadores is the “tagaliwas [diverter]” that claims to have the power to cause the bullets to miss from guns fired at point blank range.

In an article titled “Unmasking the Art - Artist” by Marilitz Dizon (Rapid Journal Vol. 6 No. 3), Romeo Macapagal, one of the senior students of the late legendary grandmaster Antonio “Tatang” Illustrisimo narrates his experience on his teacher’s demonstration of this kind of power, it says, “Before Tatang’s health deteriorated in 1992, his mind was very sharp and focused, his will power tremendous. On Good Fridays we would go to empty lots to test his power. On a sheet of bond paper, Tatang would scribble a few oraciones and have it set up for target. Now, my two elder sons and I are competent shots, but at a distance of five meters we are only shooting around that 8 x 11 inches sheet of paper, knocking its edges only at three meters. Good sight pictures, good squeeze, good ammo, but we could not hit the target. Whatever the mechanisms, it worked.”

One documented mass-use of anting-anting that ended in disaster was the case of Valentin delos Santos and his religio-political society Lapiang Malaya. In May 21, 1967, the then 86-year old Delos Santos and

the members of his society demanded reforms from the administration of President Ferdinand Marcos. The group, armed with bolos and believing that their anting-anting could ward off all harms against their person marched against the military and ended up being massacred.

The use of the anting-anting is almost always associated with uprisings in the Philippines. During the 1896 Philippine Revolution against Spain, It was said that the Supremo of the Katipunan, Andres Bonifacio carried an amulet called Santiago de Galicia – Birhen del Pilar for protection.

Manong Ignacio Mabait, an old-school escrimador whom I have befriended in 2000 showed me his own anting-anting – it was a talisman implanted in one of his arms by his father. He intimated to me that his father was also an escrimador who have fought against the Spaniards and consecutively against the Americans. Manong Ignacio himself fought against the Japanese in Manila during World War II. The implant looked like a bead that moved about under his skin. I surmised that, that kind of anting-anting was the same kind possessed by the founder of the Philippine Independent Church, Gregorio Aglipay as mentioned in Nid Anima's book "The Filipino Martial Arts," it reads, "Perhaps the coincidence that this writer is Aglipay's godson qualifies him for the revelation of factual information about the Aglipayan bishop which are heretofore unchronicled. From my grandfather who was a priest in his church, I gathered that his early morning gurgle constituted not water but vinegar. Refuted as a man's extraordinary strength, one manifestation of Aglipay's strength was in the way he toyed a heavy iron bar like a child toying a pencil, holding one of its tips between thumb and index finger and swaying it.

Aglipay's trip to Bangued Abra was characterized by lodging in my grandfather's house. His siestas there were aided by one of grandfather's sons, Agustin, whom he was particularly fond of. The bishop's back was a strange phenomenon, according to Uncle Agustin. Scattered on different places on his back were five flesh corns and about the size of corn grains, too. Pressing one of these would send them all scrambling playfully, taking each other's different places in the manner of children's games."

While there are still escrimadores that consider anting-anting as part of their martial arts practice, the majority of FMA practitioners in the Philippines today, including the top masters put more importance to practical skills than esoteric practices. I got the following succinct answer from Master Yuli Romo, another senior student of Tatang Ilustrisimo and founder of Bahad Zubu when I asked his opinion on the subject: "I believe in oracion but I give more importance to practical skills. The Bible says that we have guardian angels and they were there for our protection. I believe in that. But to say that I'll use an oracion so that my opponent would not be able to hit me, that is another story."

<http://www.fmapulse.com/content/fma-corner-anting-anting-and-filipino-martial-arts>

The culture of the *anting-anting*



One of the vests of Tatang Valentin delos Santos (Author's collection)

Every culture has produced its own set of talismans and amulets, and the Philippines is no exception. While some cultures may regard amulets merely as magical accessories to protect one against harm and bad luck, the culture of the Filipino *anting-anting* may be different, being so ingrained as to be regarded as a religion in itself. Notably, the *anting-anting* invariably contained mixed symbols of the ancient Filipino religion, Roman Catholicism, the Christian Orthodox church, and Judaism.

For those who believe in its divine properties, the *anting-anting* is one of the few man-made objects that can make man closer to God or even achieve the qualities of God. It is a long-held belief among the mystics, both in the East and the West, that amulets serve as temporary or even constant habitation of God and other divine spirits. The animist belief that inanimate objects can become receptacles of dwelling of the divine is shown through the ancient worship of statues, relics, beads, portraits, tombs, and of course, amulets.

Before the coming of the Spaniards, the early Filipinos were already known to keep amulets, talismans, charms, and various other objects to protect them from harm, the elements, and the evil spirits. Crocodile tooth, gems, odd-shaped stones, and even fossilized remains of animals were the earliest known examples of *anting-anting* used by the early Filipinos.

The anting anting has many other names in the Tagalog lexicon: *bertud*, *agimat*, *gamit*, talisman, *mutya*, *orgaling*. It also comes in many forms. It can be a medallion, a small book, a piece of paper, a tattoo, a crocodile tooth, a meteorite, a vest or scarf inscribed with *oraciones*, and many others. No one is quite sure how the word *anting-anting* came to be. According to Lorna Montilla, *anting-anting* may have evolved from the Latin word “anti,” and thus means “anti-anti” or “against-against.” Indeed if the present belief in the popular use of *anting-anting* is to be considered, Montilla may be correct, since the *anting-anting* is mostly used to protect its wearer against harm and illness. But there are also some who put forward the theory that the term is actually derived from the Javanese word “*anting-anting*” which means ear pendants. *Anting-anting* may also have been derived from the Bahasa Melayu word “*anting*” that means “dangling” or “swinging.”



Anting-anting medallions in Quiapo

The enigma and promise of the *anting-anting*

Part of the attraction of the *anting-anting* lies in its esoteric nature. Basically, man is attracted to the unknown, to the mysterious. Most *anting-anting* pieces are puzzling because of their cabalistic figures, mysterious *oraciones*, and hidden initials. Many people who possess these are very secretive and would not want to reveal what they keep, except maybe those pieces they wear around. They believe that the

mystical nature of the *anting-anting*--their own covenant with the gods--is what makes it powerful. Once revealed to others, its power diminishes or disappears altogether.

The secret symbols and initials are part of the original mystical theogony of the Tagalog. The *oraciones*—the prayers summoning the divine—are mostly hidden in initials. I found that many of these initials are the numerous names of God and the words God had spoken. For instance, the initials M.M.M. and A.A.A. appear on many medallions which, according to anting-anting believers, are the initials of the true names of the Santissima Trinidad (Holy Trinity). We will unlock these secrets later in this article as we examine each of the medallions.

Many of the symbols are connected with the Filipinos' concept of God.

The most commonly seen symbol is the Eye contained in a triangle, which represents the Bathala or the Infinito Dios, the ancient Filipino God. This symbol appears in many emblems, banners, and seals of many millenarian groups in Southern Tagalog.

The connection of God to the *anting-anting*, therefore, is key to understanding its nature. To unlock the secrets of the *anting-anting*'s hidden meanings, myths, and symbolisms, one must be able to understand the Filipino's concept of God. The *anting-anting* is the Filipino's way to approach God, and to contain God within a medallion or vest, and thereby achieve a divine connection which will give him the qualities of God.

Another attraction of the *anting-anting* is the promise it gives to its possessor. Many who keep them believe that the *anting-anting* gives them spiritual power that can protect them from material harm. Many of the people who put their faith in the *anting-anting*, such as the *kapatid* of the Lapiang Malaya, held the notion that they gain supernatural powers through the *anting-anting*. They can become invisible to enemies, impervious to bullets and knives, escape mortal dangers, be in two places at the same time, perform miracles, and so on. Therefore, the *anting-anting* endows them with the attributes of the gods.

With all these attributes of power and promise, many people who believe in the *anting-anting* spend most of their lives searching for the most powerful ones. They go to the most remote places in search of the *anting-anting*. They undergo great sacrifice and peril to hunt them. For example, in the past, it was a common belief that an unchristened fetus, recently aborted or miscarried, must be exhumed from the cemetery, put into a bottle or jar, soaked in liquor, and eaten one tablespoon everyday for a whole year. The pickled fetus is still believed powerful by some of the most radical faithful in the Tagalog region. This author knows of a person who fell gravely ill after eating pickled fetus for a week.

There are also people who swallow the *anting-anting*, in the belief that once ingested, its powers are absorbed by the body. This is called the *subo* (swallow), still being practiced by many believers. Another extreme is the *baon*, in which the *anting-anting* is embedded into the believer's skin, like what Marcos was said to have had inside the skin of his back.

The theogony of the *anting-anting*

The ancient Filipinos believed in the existence of God. In Tagalog mythology, God is the Bathalang Maykapal or Bathala, the creator of the universe. Although the name Bathala may be Tagalog, it has

counterparts in other parts of the Philippines. Bathala rules the world. He provides man with his needs and protects the world against evil. There are other deities in the ancient religion of the Tagalogs, but Bathala is the highest and most powerful.

To make the conquest easy and readily convert Filipinos into the new religion, the friar missionaries interpreted Bathala to be the same Spanish God of the Roman Catholic religion. Rather than erase the old belief in the Bathala, the friars simply adapted the Bathala into the new faith. The friars may have even encouraged local beliefs and superstitions among the Filipinos, including the belief in *anting-anting*, to create a market for similar objects like scapulars, scarves, relics, medallions, and rosaries.

The veneration of material objects, long a tradition among the Filipinos, has thus been encouraged and fused with Roman Catholicism. The Filipinos then created their own interpretations of these objects to suit their beliefs. Thus, many of the symbols that can be seen on the *anting-anting* are fusions of the Roman Catholic faith and the pre-colonial religion of the Filipinos.

The important change instituted by the friar missionaries had something to do with the concept of God among the Filipinos. Although Bathala is interpreted by the friars to be the same Spanish God of the Roman Catholics, Bathala's monotheistic being was changed, as he was now viewed as consisting of three persons. This is the Doctrine of the Santissima Trinidad (Holy Trinity of God the Father, God the Son, and God the Holy Spirit).

This doctrine is the most important dogma of Catholicism. In the book Catechism of the Roman Catholic Church published by the Vatican, the doctrine is stated:

The Trinity is One. We do not confess three Gods, but One God in three persons. The divine persons do not share the one divinity among themselves but each of them is God whole and entire.



The Tres Personas or Santissima Trinidad. This image is now banned in Roman Catholic churches, but is still being used in many altars of Folk Catholic religions in Southern Tagalog, such as the Tres Personas Solo Dios and the Iglesia Watawat ng Lahi. It is also frequently used on anting-anting medallions and vests.

The early Filipinos may have difficulty understanding this concept of the Santissima Trinidad. How can the Bathala be One and Three at the same time? To solve this theological crisis, and to retain the easier concept that the God is only One, the Tagalogs created the mythology of the Infinito Dios. In this new theogony, Bathala is again One, but his name has become the Infinito Dios, and immediately below him—but also Gods in their own right —are the Santissima Trinidad: God the Father, God the Son, and God the Holy Spirit.

The concept of the Bathala/Infinito Dios existing before the Santissima Trinidad may seem easier to understand for the early Filipinos. Here, the line is clear: the Infinito Dios is the One and Only God. He retains his role as the creator of the universe, the provider of mankind, and the protector against evil.

The later arrival of the Santissima Trinidad into the Filipino theogony created the myth that the Santissima Trinidad, a newcomer in Filipino theogony, wanted to baptize, i.e., convert, the Infinito Dios, not knowing that the Infinito Dios was already existing even before the Santissima Trinidad existed. The Infinito Dios is higher than, although one with, the Santissima Trinidad.



The altar of the religious sect Tres Personas Solo Dios. In the pantheon of Gods, the Infinito Dios (Bathala) sits on a higher level than the Santissima Trinidad. The Infinito Dios and the Santissima Trinidad are One, however, consistent with the Roman Catholic teaching that God is One in three persons.

The Mythology of the Infinito Dios



The medallion of the Infinito Dios. The central figure is that of Bathala/Infinito Dios being baptized by Jesus Christ, one of the Santissima Trinidad. (Author's collection)

The world of the Philippine *anting-anting* is mainly based on the mythology of the Infinito Dios. The Infinito Dios is represented by a single eye in a triangle. This symbol is still widely used in many folk Catholic religions in the Tagalog region, such as the *Iglesia Watawat ng Lahi*, *Ciudad Mistica de Dios*, *Tres Personas Solo Dios*, to name a few. Even the *Katipunan* of Andres Bonifacio and later the revolutionary government of General Aguinaldo—both of whom were known to have kept an *anting-anting*--used this symbol in many of their official seals and banners.



The Eye, symbol of God found in many anting-anting medallions and scarves. This one was seen by the author on the foothills of Mount Banahaw and Dolores, Quezon.

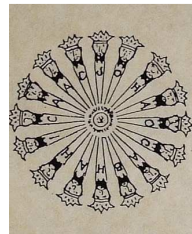
In the beginning, there was a bright light that covered the entire universe. This light was called the Infinito Dios. There is no God other than the Infinito Dios. He was the Animasola (Lonely Soul), a winged eye wrapped in a shawl, forever changing his form while floating in space. Soon the Infinito Dios decided to create the world. He pulled the light in order to give way to the darkness. His light receded until it

became a small ball of light. The ball of light suddenly had a gash on the lower portion that became a mouth. On top of the mouth a line appeared that became the nose. On top of the nose emerged two holes that became eyes. From these eyes came forth bursts of flame. Parallel to the eyes, on the sides, two holes appeared that became the ears. In short, the Infinito Dios, the ball of light, became a figure resembling a man's head.

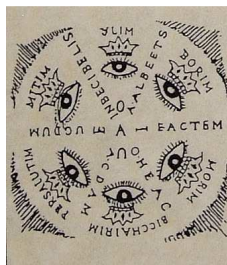


Animasola, the Winged Eye. This symbol is used in the altar of the Ciudad Mistica de Dios, a religious millenarian group located on Banahaw.

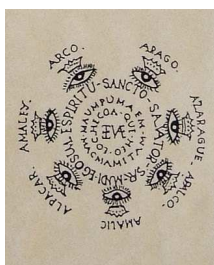
The Infinito Dios decided to create beings to assist him in his task of creation. While thinking, the Infinito Dios suddenly had perspiration on his right side. When he wiped his right side, the droplets became 16 spirits. Two of these spirits became Uph Madac and Abo Natac, the two elders who reside in the two corners of the Earth and are the guardians of the Sun and the Moon. The next six spirits became the beings who reside outside the earth. They did not want to receive any blessings from the Infinito Dios. Their names are Elim, Borim, Morim, Bicairim, Persulatim and Mitim. The next seven spirits became the unbaptized Archangels named Amaley, Alpacor, Amacor, Apalco, Alco, Arago, and Azaragoe.



The first 16 spirit beings that emanated from Infinito Dios



The six spirit beings that did not want to take any authority from the Infinito Dios



The seven archangels, unbaptized

The last spirit was called Luzbel, a spirit whose name means light of heaven. His name is Becca, the being who will later rebel against the Infinito Dios. His other name is Lucifer.

Meanwhile, the Infinito Dios decided to create other beings. While thinking, he suddenly perspired on his left side. Wiping the perspiration, the droplets became eight spirit beings. Five of them became the beings who went to Jesus Christ while he was nailed to the cross to ask for his blessing. But before he could give his blessing to these five spirits, Jesus expired. The five spirits never received their blessings and therefore retained their original names of Istac, Inatac, Isnatac, Tartaraw, and Sarapao.

The last three spirit beings became known as the Tres Personas, or the Santisima Trinidad. The Infinito Dios gave them the task to create the world and its inhabitants. On each of the eyes of the Tres Personas can be seen the letter M, which is the initial of their names: Magob, Mariagob, and Magogab.(1)

In the above mythology, one can gather that the Infinito Dios was the beginning of everything. No one created the Infinito Dios. He was there from the start, a floating Eye within a triangle wrapped in a shawl. From him emanated the other spirit elders, the archangels, Lucifer (Luzbel), and the Santisima Trinidad.

The Infinito Dios is the highest God in the theogony of the *anting-anting*. Sometimes He is called the *Nuno*, or the oldest being from whom everything emanated. For this reason, the Infinito Dios is a separate entity from the Santisima Trinidad (Father, Son, Holy Spirit), although the latter emanated from his body as perspiration, along with the other first beings of the universe. The Infinito Dios gave the authority to create the world to the Santisima Trinidad.

(To be continued)

Photos 1-3 – clippings from the Manila Times and Manila Daily Bulletin; the rest of the photos taken by the author

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<http://www.thepoc.net/thepoc-features/buhay-pinoy/buhay-pinoy-features/9131-anting-anting-culture-and-you-shall-be-as-gods.html>